THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"He that receiveth of God, let him account it of God; and let him rejoice that he is accounted of God worthy to receive." DOCTRINE AND COVENANTS 50: 34.

No. 49, Vol. 87 Thursday, December 3, 1925 Price One Penny

DIVINE AUTHORITY—OPERATIVE TO-DAY*

ELDER J. REUBEN CLARK

IF THE PRESENT widespread and growing tendeney among the Protestant laity, and clergy too, to deny to Christ His Messiahship, His divine origin and His resurreetion shall continue, it is not difficult to foresee a time when the Christian world will be divided into two great eamps—those who will regard Christ merely as a great teacher and philosopher, the framer of a great ethical code, but without a divine parentage or resurreetion, and those who, being the trne followers of the lowly Jesus will hold to the Christ of the Gospels, the Epistles, and the Apoealypse, the Christ who has dominated and controlled the growth and development of the civilised world for nearly two thousand years, the Christ who with a love divine gave His life that man might be saved from that death to which the fall of Adam snbjeeted him, and provided for the ehildren of God salvation and exaltation in the worlds to come.

Among those ehurches that shall thus stand for Jesus as our Elder Brother and Saviour, none will face the crisis more unflinehingly than the Chnrch of Jesus Christ of Latter-day Saints. This is its duty and its privilege, deelared from before the fonndation of the world; and when that time shall come to the world, this Chnrch as a Chnrch must stand or fall upon the truthfulness of certain great prineiples which are fundamental to its philosophy.

*Address delivered from Radio Station K S L, Salt Lake City, Utah, U.S.A., Sunday, October 25th, 1925.

It is my purpose to-night to speak briefly upon one of the most important of those basic principles.

THE ALL-IMPORTANT QUESTION

Christ, at the very beginning of His ministry, convinced the people of the synagogue at Capernaum of the deep and fundamental truth, which underlay His ministry among the people—the truth that He taught them as one that had authority, and not as the scribes. From this day at Capernaum to the day of His ascension into heaven, the all-important question, which ever confronted those He taught, was the question, Who is Jesus?—a question of authority.

When, later, Christ healed a demoniac in the synagogue the people, with intensified feeling, cried out—"What a word is this! for with authority and power he commandeth the unclean spirits, and they come out" (Luke 4: 36). Nor, as His ministry grew, did this feeling among the people lessen, for on another occasion, at the conclusion of that greatest of all His discourses—the Sermon on the Mount—wherein He declared He came to fulfil not to destroy the law, and laid down the great elements of the new commandments, the people again were astonished at His doctrine, and again proclaimed that "he taught them as one having authority, and not as the scribes."

Belief in His authority found one of its most perfect expressions in that beautiful, implicit faith of the centurion, who, with an apparent comprehensive understanding of the Christ, besought Him to heal the servant, saying:

"Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt 8: 8-9).

"BY WHAT AUTHORITY—?"

Again, in the final week of Christ's ministry, on the day following His second cleansing of the temple, and His cursing of the barren fig tree, the scribes and chief priests, frightened at the effect of His doctrines upon the people, fiercely, secretly plotting His death, and fearful lest after all they might be rejecting the Messiah, demanded of Christ teaching in the Temple: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21 : 23).

Thus with them the great problem was that of authority, for He had already told them that Satan also performed miracles, and, in their desperation, they thrust their inquiry at the very root of His mission.

When the final contest shall take place between good and evil,

and there shall be again enacted that creation-old battle typified in the contest between Moses and the Egyptian magicians, then shall it be vital to man to know by what authority the members of the Church of Jesus Christ of Latter-day Saints perform their works.

What was this power and what was this authority which Christ exercised in His ministry among men? On this point the Gospels speak with the utmost clearness. Not only did the Saviour again and again deny any credit or virtue in Himself for the power He possessed and the authority He exercised, but He repeatedly affirmed that all He had was the Father's.

In that great sermon which He preached in the synagogue at Capernaum after He returned from the desert place belonging to Bethsaida, Christ said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38).

Later, speaking in the temple, while in Jerusalem attending the Feast of Tabernacles, Jesus declared:

"My doctrine is not mine, but his that sent me" (John 7: 16).

"THEN SHALL YE KNOW"

Speaking again in the temple during the same feast and responding to the imperious inquiry of the Jews, "Who art thou?" the Saviour said: ". . . he that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. . . . I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8: 26, 28, 42).

When the Seventy returned from the missions upon which He had sent them, Christ in a hymn of praise to God declared: "All things are delivered to me of my Father" (Luke 10: 22).

At the Feast of Dedication at Jerusalem, while walking in Solomon's porch of the Temple, he again asserted: " . . . the works that I do in my Father's name, they bear witness of me" (John 10: 25); and a little later, on this same occasion, when the Jews took up stones to stone Him, He said: "Many good works have I shewed you from my Father; for which of those works do ye stone me? . . . If I do not the works of my Father, believe me not" (John 10: 32, 37).

In the Temple on the third day of the last week of His ministry, while the scribes and Pharisees were drawing more closely about him their fatal net, Christ declaring His Messiahship, said:

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life ever-

lasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 49-50).

Finally, in His last address to the Apostles prior to His crucifixion, delivered as He and they were on the way to the agony and betrayal in the Garden of Gethsemane, Christ, responding to Philip's request that Jesus show them the Father, said to the Apostles: ". . . the words I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14 : 10).

ATTRIBUTES OF THE PRIESTHOOD

Thus Jesus, during the whole of His ministry, from the first to the last, and always with a perfect understanding of the source of His powers and authority, gave to God the Father the full credit and honour for all the powers, authority, and strength which He ever possessed.

That these powers and this authority were the attributes of the Priesthood of God, seems clear from the words of Paul, who, in his Epistle to the Hebrews, asserted that Jesus was "made an high priest for ever after the order of Melchizedek", and continued: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him" (Hebrews 7: 24-25).

But the marvelous, Christ-like works of many mighty men, ancient and modern, show that the powers and authority which Christ held and exercised, and by which He performed His works, were on the earth before the time of Christ and have been restored since; and that these other workers also have been high priests after the order of Melchizedek.

What is this Priesthood of which Paul spoke? President Joseph F. Smith, speaking at the October conference of the Church in 1901, declared: "The Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as if the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of man, spoken in the exercise of that power, become the word of the Lord, and the law of God unto the people, Scripture, and divine commands. . . . It is the authority by which the Lord Almighty governs His people, and by which, in time to come, He will govern the nations of the world. It is sacred, and it must be held sacred by the people" (Gospel Doctrine, p. 174).

AN EVERLASTING PRINCIPLE

Ancient and modern Apostles have declared that this "Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years" (III Church History, p. 386).

The Prophet Joseph Smith announced that "The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the creation before the world was formed" (III Church History, pp. 385-386); and in the Book of Abraham it is declared that the Priesthood "came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time" (Pearl of Great Price, Abraham 1: 3).

The Lord has revealed in modern times that after and from Adam this Priesthood, the power and authority which God on occasion delegates to His servants, passed in regular succession down through the Patriarchs of old in an order which was instituted in the days of Adam (Doc. & Cov., Sec. 107); that it bridged the Flood through Noah from whom it passed by dne lineage to Abraham who received it from Melchizedek (Doc. & Cov., Sec. 84), from whom the higher Priesthood takes its name. From Abraham the Priesthood passed by proper descent to Moses, who received it from the hands of Jethro. Moses attempted to lead Israel according to its precepts but they would not follow, and then God "took Moses ont of their midst, and the Holy Priesthood also", but left the lesser or Aaronic Priesthood which "holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments." This lesser Priesthood God "caused to continue with the house of Aaron among the children of Israel until John", who "was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power" (Doc. & Cov., Sec. 84).

This briefly is the account of the Holy Priesthood from Adam to the Lord, "in whose hand is given all power."

TO PREACH THE GOSPEL

Did Christ leave any of this power and authority on the earth when He ascended to the Father?

Mark tells us that after Christ returned from the second Passover, He left the Sea of Galilee where He had been labouring and went into a mountain where He called unto Himself "whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3: 13-14).

Thus Jesus began to bestow upon His disciples, and first upon the Twelve, a part of the powers which He Himself possessed "to preach the Gospel and administer in the ordinances thereof" (Articles of Faith).

From the record in the Gospels it appears that Christ, from this time forward to the end of His ministry, added authority upon authority to those of His chosen followers who were to carry on the work of God after He should go.

Shortly after His tragic visit to Nazareth, the home of His early life, where He was rejected by the people of Nazareth and apparently by His own family—his brethren and sisters—and they had attempted to destroy Him (Luke 4: 29), Christ went through Galilee teaching and healing. In the course of this ministry He sent on their first mission the Quorum of the Twelve. As they went He commissioned them with "power and authority over all devils, and to cure diseases" (Luke 9: 1); they were to preach the kingdom of God, and to heal the sick; to take nothing for their journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece; and they were to shake off the dust from their feet for a testimony against those who would not receive them (Luke 9: 1-6).

MESSIAHSHIP DECLARED

Shortly after the visit of the Saviour to Jerusalem to attend the third Passover of His ministry, Jesus, returning to Galilee, went from thence to the regions of Caesarea Philippi. At this place occurred that wonderful discourse with His disciples in the course of which Peter for the first recorded time declared Christ's Messiahship, and was promised certain keys of the Priesthood. This great discourse began with the Saviour's question: "Whom do men say that I the Son of man am?" The record continues:

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 14-19).

The promise to give thereafter unto Peter "the keys of the kingdom" seems clearly to show that up till this time certain keys of the Melchizedek Priesthood had not been conferred upon the Apostles. What are these "keys" of which the Saviour spoke? President Joseph F. Smith has declared that these "keys" are "the right or privilege which belongs to and comes with the Priesthood, to have communication with God. . . . It is the right to enjoy the blessing of communication with the heavens,

and the privilege and authority to administer in the ordinances of the Gospel of Jesus Christ, to preach the Gospel of repentance, and of baptism by immersion for the remission of sins" (Gospel Doctrine, p. 176), and the Prophet Joseph declared that these "keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority" (III Church History, p. 386).

THE TRANSFIGURATION

It was but six days after the great testimony of Peter and Christ's promise to him, that the Saviour took Peter, James and John into a high mountain apart "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him" (Matt. 17: 1-3), and a cloud "overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 9: 5).

Modern inspiration tells us that it was at this time that the keys of the Melchizedek Priesthood were given to Peter, James and John under the administration of the Saviour, Moses and Elias (III Church History, p. 387).

Is it to be wondered at, that now possessed of these keys, Peter, in a burst of that emotion of which he of all the Apostles possessed most, should exclaim: "Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias" (Mark 9: 5)?

But the Twelve were not the only ones whom Christ sent out to preach His Gospel and administer in its ordinances, and, therefore, upon whom He conferred the Priesthood in whole or in part. Just after the Transfiguration, Jesus "appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself would come."

These seventy were given power and authority similar to that given to the Twelve when they were sent out; they were to carry neither purse, nor scrip, nor shoes; they were to bestow peace upon whatsoever house they entered; they were to heal the sick, and to preach the kingdom of God; they were empowered to wipe off from their feet the dust of any city which did not receive them as a witness against it (Luke 10: 1-16). When these Seventy returned to Christ they themselves were filled with wonderment and joy over their work, for, said they to the Lord, "Even the devils are subject unto us through thy name" (Luke 10: 17). Then the Saviour, rejoicing in spirit at the power which the Father had vouchsafed unto them, said: "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10: 18, 19).

(TO BE CONTINUED)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 3, 1925

EDITORIAL

THE OUTCAST

THE THOUGHT OF BANISHMENT from home and loved ones is inexpressibly saddening. Think of being shut out from the companionship we yearn for, excluded from the presence we most esteem, debarred from participation in worthy activities that might have been ours. It is sometimes worse to be shut out than shut in; the lot of the exile may be harder to bear than that of the prisoner.

Banishment is part of the doom of unregenerate souls. The Saviour illustrated this fact by a touching parable. You know the story of that little company of girls, all ready, as they thought, to take their places in the wedding procession. According to olden custom, the festivities were appointed for the night-time, so that torches and lamps might add brilliancy and beauty to the scene.

When, at midnight, the approach of the marriage party was announced, the ten virgins, aroused from drowsiness, set about to trim their lamps. Half of them had oil for replenishment, the other five had none. While the improvident maidens were in quest of oil, the procession passed into the house, and the door was closed. In time the unwise virgins arrived, and called, from without, pleading for admittance: "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

Shut out in the darkness, while the marriage feast was in progress within! Were the incident nothing more than one of ordinary social festivity, it could be passed over without concern; but the Master's introduction to the parable shows it to be a similitude of conditions governing admission to the Kingdom of Heaven.

The Jews of that day boasted of their status as the covenant people. With deplorable intolerance they were slow to ascribe good to others and equally so to admit reprobation amongst themselves. They counted on ready access to the heaven where dwelt the righteous patriarchs of their race. Christ had warned them repeatedly of the error of self-assurance; but they proudly

asserted their Israelitish lineage, and held themselves certain of a place in "Abraham's bosom."

When a certain Roman—a Gentile and in Judaistic eyes a heathen—had come in humble and reverent confidence to Jesus, soliciting His healing ministrations for another, the Lord granted the man's request, and averred that many who are not of Israel by descent shall have place in the Kingdom of Heaven, while recreant children of the House shall be excluded.

We read further of the Saviour's admonishment to Israelites who were intoxicated with racial pride, and of the danger of their being shut out from the heaven of their hope.

"Strive to enter in at the strait gate" He urged "for many, I say unto you, will seek to enter in and shall not be able when once the master of the house is risen up and hath shut to the door*. . . . There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and *you yourselves thrust out.*"—Luke 13: 24, 25, 28.

It is not incongruous that the Lord should recognise chosen peoples, selected nations, covenant races, and yet be, as the Scriptures affirm Him to be, "no respecter of persons." With Him there is no favouritism, save it be righteous love for righteous men, which is godly favour—as far above man's unjust partiality as godly zealousness exceeds human jealousy. Israel is the covenant people, rich in promise of prospective blessing, through whom the Lord has wrought much and shall accomplish more in the redemption of mankind. But to be of Israel carries no immunity from the penalty of sin, no certainty of salvation.

For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel. *Book of Mormon*, 2 Nephi 30: 2.

Conversely, all who will not repent and obey the Holy One, whether Gentile or Jew, shall be shut out from the Eternal Presence, and be consigned to the outer darkness of lost opportunity and consequent despair. Others besides Simon, the one-time sorcerer, shall come asking blessings on special plea, only to be rebuked with the soul-piercing rejoinder: *Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.*

The door to the Kingdom is open to all. None shall be shut out but those who are culpably unworthy to enter. Strive ye to gain admission while yet there is time!—J. E. T.

---

*The departure from the Authorised Version in verse-division is intentional, as also is the use of *Italics* at the end of the quotation.

THE DANGER OF UNCERTAINTY

The power to decide wisely is a distinctive characteristic of great men. All can reach decisions, in fact must so do to have an individual existence; but all conclusions are not equally valuable. The fool, in his mock wisdom, chooses his course in forbidden paths; he grovels in self-indulgence, and drinks to the dregs the sorrow and unhappiness that must surely follow. The wise man knows that joy comes only from right living, and in consequence deliberately seeks satisfaction in good conduct and finds happiness in service to others. Each adopts his creed, pursues his course, and reaches the inevitable result in kind. Both have their freedom of choice and both exercise it. How alike the methods; how different the results!

Some men have an inherent tendency to live right; a very few have a predetermined disposition to do wrong; but the great majority are not bound by these inclinations and must choose their mode of life for themselves. Neither course is hard to follow if once decided upon. The critical period is when the selection is being made. It is then that the powers of evil are brought to bear upon men with all their subtle force. Well does Satan know that the crucial time has been reached and thrusts his most alluring temptations in the path of the undecided. Just as an army, subjected to a long siege, becomes weakened and liable to capitulate at the next attack, so the man who wilfully remains amid temptations finds that he no longer abhors sin. Pope says that

> Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet, seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

When a question of right or wrong is to be decided, the time to choose is that present. Rashly hasty decisions should be avoided, but unnecessary delay weakens the will. Choose the right course now; uncertainty is dangerous.—Junius S. Romney.

THE WORD OF GOD

Elder Nephi Jensen

Formerly President of the Canadian Mission

"The Bible is all we need." Almost every Latter-day Saint missionary, who has attempted to talk to people who are strangers to our doctrines about modern revelations, has had to meet this argument, which is based upon the idea that the Bible is distinctively "the word of God" and contains all that God has revealed to man, or intends to reveal. The doctrine that the Bible is the complete word of God has been taught in all the Christian

churches for centuries. It has become so deeply rooted in the hearts of orthodox Christians that it is difficult to get them to listen with patience to the story of modern revelations.

If you were to ask those who claim that the Bible is the complete word of God for scriptural proof of the correctness of their position, they would very likely quote Revelations 22: 18, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The text, however, does not prove what it is quoted to prove. It does not even refer to the Bible. It refers to the "prophecy of this book", the book of "Revelation." It pronounces a curse upon "any man" who shall add to the book of "Revelation." The Revelator is not here speaking of the Bible. There was no Bible compilation until centuries after the book of Revelation was written. Moreover, the fact that "man" will be cursed for adding to God's word is not the slightest reason for believing that God will not give more of His word whenever He sees fit.

The idea that the Bible is the complete word of God is not based upon sound reason or logic. Is it at all reasonable to say that God once spoke, but He will not speak to-day? Is it not more consistent to say, as the infidel does, God never spoke?

The notion that any book contains all that God has spoken and written is contrary to the Bible itself. The Jewish Scriptures refer to a number of divine books which are not a part of the Bible compilation. In Exodus we read of the "book of the covenant" (Ex. 24: 7), in Joshua of the "book of Jasher" (Josh. 10: 13). Mention is made of the book of "the manner of the kingdom" (1 Sam. 10: 25), the "acts of Solomon" (1 Kings 11: 41), the "book of Nathan" and "the book of Gad" (1 Chr. 29: 29), the "prophecy of Ahijah" (2 Chr. 9: 29), the "book of Shemaiah" (2 Chr. 12: 15), the "book of Jehu" (2 Chr. 20: 34), "acts of Uzziah" (2 Chr. 26: 22), and "sayings of the seers" (2 Chr. 33: 19). None of these are in the Old Testament compilation.

Many New Testament books are lost. An epistle was written to the Corinthians which is not a part of the New Testament (1 Cor. 5: 9). A lost epistle to the Ephesians is mentioned (Eph. 3: 3). Paul wrote an Epistle from Laodicea (Col. 4: 16). A missing epistle is mentioned in Jude 3.

Besides, Luke tells us that "many" have written concerning the ministry of Jesus (Luke 1). We only have three Gospels besides the one written by Luke. John tells us that if all that Jesus said and did had been written, the world could not contain the books (John 21: 25). All that Jesus said, as recorded in the four Gospels, can be read in about half an hour, and yet he was actually engaged in the ministry for three years and a half. Manifestly the Bible contains very little of what the world's greatest Teacher taught.

We must find a broader definition of the "word of God" than that held by the modern Christian world. What is God's word? It is all that God has spoken or caused to be spoken by His prophets, all that He has written or caused to be written in all ages of the world, and all that is spoken to-day by His servants under the inspiration of the Holy Ghost. In His answer to Satan's temptation Jesus said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matt. 4). Mark the word "proceedeth." It is in the present active tense. The "word of God" is the word that comes from the mouth of God in any age of the world.

If we do not hold to this broader idea we shall be left in uncertainty concerning the mind and will of God; for we can only know for certain that a revelation is the word of God by the witness of the Holy Spirit, through which the revelation was given. So if God does not give inspiration and revelation to-day we can not be sure that He ever spoke.

A learned Catholic, in a letter to a Latter-day Saint missionary, asked: "What is Scripture?" He followed this question with another: "How do you know for certain that any book in the Bible is inspired?"

The Elder answered in substance as follows: "You ask me how I know that any book in the Bible is inspired. Suppose we turn the tables. Suppose I ask you the question: How do you know that even the language contained in Matthew 16: 18, 19 is inspired? You will say that a council of Catholic scholars compiled a book and declared it to be the inspired word of God. But we must not stop here. How do you know that any of the books selected for the Bible compilation by this council are inspired? You will say that the infallible Catholic Church says they are inspired. But we have not yet reached the root of the matter. How do you know that the Catholic Church is infallible? What can you say in answer to this question? You can only say that Matthew 16: 18, 19 vested that Church with infallibility. So we have just come back to where we started. We have not determined anything.

"But I must answer your question. You ask, 'How do you know for certain that any book of the Bible is inspired?' At this point you become a little bold and say 'The Catholic Church challenges you to answer what is inspiration?' I humbly accept the challenge. I shall attempt to answer your question. I answer that I know that the books of the Bible are inspired in the only way that any one can know anything for certain about inspiration. I know it through the witness of the Spirit of God, which inspired the writers of the Bible. Moreover, I insist that my answer is the only one that is in harmony with the written word of God. Paul's emphatic words still stand: 'Even so the things of God knoweth no man, but the Spirit of God' (1 Cor 2: 11).

These words of the Apostle are sound, sensible and reasonable. Take a simple illustration. When a revelation is given, only two persons know it is a revelation, God and the person who receives the revelation. Manifestly only God, the source of the revelation, can give a third person certain knowledge that what was given him as revelation, is really from God."

The Catholic Church says that you can know that certain books are inspired because a council of uninspired men said so. We say that you can only know what is inspiration by inspiration; you can only know that any book is inspired by the witness of the Holy Ghost to you.

The Holy Ghost is the perfect guide. He is the only infallible teacher. What is spoken by the true servants of God in any age of the world under the actual inspiration of the Holy Spirit is the word of God. What God caused to be written in any age of the world by the inspiration of the Holy Ghost is Scripture.

The Latter-day Saints have four books of Scripture, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These four sacred books contain the divinely inspired writings of the Church. They are to be interpreted and understood by the same spirit that inspired the different writers of these sacred books.

THE NOTTINGHAM CONFERENCE

The Fall Conference of the Nottingham District convened at Hucknall on November 15th. There were in attendance Mission President James E. Talmage, Sister May Booth Talmage, Elders Junius S. Romney and Z. Vernon Derrick of the Liverpool Office, President Ianthus L. Richards of the Bristol Conference, President Boyd H. Ririe and all the Traveling Elders of the Nottingham Conference. Three general sessions were held, also special meetings of the Priesthood, Relief Society members and officers, and Traveling Elders. Appropriate anthems were rendered by the Nottingham Choir and the Leicester Choir.

A program was given in the first session by the members of the Sunday Schools dealing with the Mutual Improvement Association slogans used in past years. Sister Talmage commented on the excellence of the program and said she was glad that such close cooperation existed between the Sunday Schools and the Mutual Improvement Associations as was evidenced in selecting these themes. She commented briefly on the permanent motto of the M. I. A.: "The Glory of God is Intelligence." Particular reference was made to the slogan for the present year, and Sister Talmage urged, as a means of obtaining an individual testimony of the divinity of Jesus Christ, that every one present read the book of St. Matthew in accordance with the course adopted by

the M. I. A. The Mission President explained the importance of the work done in the auxiliary organisations—that of teaching the children the principles of the Gospel.

In the afternoon meeting Elder Junius S. Romney declared that the Lord has always warned the people of the world of impending calamities and has withheld these afflictions if the people would repent of their sins. Elder Alex Reed Moss explained that the signs of the times foretold by ancient prophets indicate that the coming of Christ is near at hand. Elder Z. Vernon Derrick commented on our conception of Deity and said that it alone would distinguish the Latter-day Saints as a religious body. President Ianthus L. Richards explained that we progress only as fast as we gain knowledge and apply it in our lives. President Talmage showed that the Priesthood is given to men to equip them for service and not for the exercise of unrighteous dominion. It would be better for men not to have received the Priesthood than to fail to respect their calling in it, he said. President Boyd H. Ririe was honourably released from further service in the Nottingham Conference and his assignment to the Scottish Conference was announced.

In the evening meeting President Ririe admonished the members of the Church to live their religion and thus become worthy of the blessings promised the righteous. Elder Raymond H. Haight spoke of the restoration of the Gospel in these latter days and pointed out that such a dispensation from heaven was necessary.

President Talmage urged those present to guard against either taking or giving offense. He pointed out that the tongue, although a small member, is often unruly and the source of much trouble. We should strive to live in harmony with our associates so long as they do what is right, the speaker said.

RAYMOND H. HAIGHT, Conference Clerk

FROM THE MISSION FIELD

Transfers—The following transfers of Missionaries have been made from and to the Missions and Conferences specified: Elder George T. Harrison from Birmingham to Leeds; Elder Cecil B. Crane from Liverpool to London; Elder E. Leland Nichols from Leeds to Bristol; Elder Marvin P. Thaine from the Netherlands Mission to the London Conference of the British Mission.

Releases—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes: Elder Claudius D. Wheeler who has laboured in the Newcastle and Welsh Conferences; Elder William W. Depew who has laboured in the Manchester and Newcastle Conferences; Elder

Elwood G. Meadows who has laboured in the Leeds, Liverpool, and Birmingham Conferences; Elder Dan A. Hickman who has laboured in the Birmingham and London Conferences; and Elder Gerald R. Daynes who has laboured in the French Mission and the Hull Conference of the British Mission.

Doings in the Conferences: *Bristol*—Conference was held in the Bristol Branch on November 8th; "Disobedience" was the theme of the program in the Sunday School session; the speakers were President Ianthus L. Richards, Elder John C. Hooper and Sisters Dora Wintle, Elsie Bryant and Phyllis Taylor. The Cheltenham Branch held conference on November 22nd; the program in the morning session dealt with the "Apostasy and Restoration"; the speakers were President Ianthus L. Richards, Elders Weldon G. Green, Lee W. Lund, Lavon E. Payne and Sisters Mable Betteridge, Nellie Middleton and Edith Hunt.

Leeds—On November 21st a concert was given in the Clayton Branch by the newly organised Bee Hive Girls Club.

Nottingham—A conference union meeting was held in Hucknall on November 14th; valuable instructions were given by the mission officers who had come to attend conference.

Ulster—A farewell social was held in the Belfast Branch on November 20th in honour of President George A. Baker who has been transferred to the London Conference.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Friday, November 27th, per s.s. *Montclare*, and have been thus assigned:

For the British Mission—Melvin Hendry Archibald, Wellsville, Utah, to the Hull Conference; Myron H. Brenchley, Wellsville, Utah, to the Leeds Conference; Fredrick Roy Flinders, Ogden, Utah, to the Birmingham Conference; Moroni B. Harrison, Salt Lake City, Utah, to the Ulster Conference; Frank J. Larson, Spanish Fork, Utah, to the Hull Conference; Seth Perkins Leishman, Wellsville, Utah, to the Leeds Conference; Cyril P. Maughan, Wellsville, Utah, to the Ulster Conference; Cleston Howard Rigby, Fairview, Utah, to the Birmingham Conference; Numham Glenn Stanford, Stavely, Canada, to the Manchester Conference; Van Holmgren Tanner, Ogden, Utah, to the Manchester Conference.

For the Swiss-German Mission—Jacob Bleiker, Logan, Utah; La Grande Charles Frank, Logan, Utah; Don Paul Nebeker, Richfield, Utah.

For the Netherlands Mission—Anton G. Winkel, Richfield, Utah.

For the French Mission—Horald G. Clark, Morgan, Utah; Ethan Oren Huffaker, Idaho Falls, Idaho.

For the South African Mission—Marion Lee Allred, Ephraim, Utah; Noel G. Knight, Lehi, Utah.

LITTLE THINGS

NOT EVERY DAY there comes a chance
For doing some great deed;
Not every day a message clear
That he who runs may read,
Telling him what steps to take
Whereby he may succeed.

But there is always, any day,
Some kind word he may speak,
Some little path along life's road
That is not far to seek,
Where he can lend his strength to help
A brother who is weak;

Can speak a kindly word to one
Who silent, walks apart.
A friendly glance, a pleasant smile
May take away the smart
And bring a glow of cheerfulness
To many a lonely heart.

So, if no noble deed is yours,
Rail not at unkind Fate;
For he who sighs for glory, may
Find, when it is too late,
The worth of little things, summed up,
Will far exceed the great.

Success Magazine

DEATH

PASHBY—Sister Kathleen Annie Pashby, age 32, a member of the Leeds Conference residing at Oxenhope, near Keighley, died on November 11th. Sister Pashby was baptised on July 28th, 1917, by Elder Joseph S. Nelson, and was confirmed the same day by Elder Nathan Groome. Funeral services were held on November 14th; President Ernest J. Johnson and Elder M. Edward Williams were the speakers and Elder E. Leland Nichols dedicated the grave. A memorial service was held on November 22nd in the Clayton Branch in remembrance of Sister Pashby.

CONTENTS

Divine Authority—Operative To-day 769
Editorials: The Outcast 776
The Danger of Uncertainty 778
The Word of God 778
The Nottingham Conference... 781
From the Mission Field 782
Poetry: Little Things 784

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN